The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor. "NO UNION WITH SLAVEHOLDERS." EMILY ROBINSON, Publishing Agent.

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THE ANTI-SLAVERY BUGLE,

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THE BUGLE.

SPEECH OF HON. G. W. JULIAN,

Of Indiana, at the late Anti-Slavery Convention in Cincinnati.

We copy the following extracts from the speech of Mr. Julian, from the Christian Press.

MR. PRESIDENT:—In obedience to the call of our anti-slavery friends in this city, we have assembled from various sections of the country, to consider what more can be done, for the three millions of slaves in these United States: what new labors and sacrifices, *the crisis* demands at our hands; and we *desire*, at all events, to lift up our voices in continued rebuke, of the transcendent and overshadowing iniquity of this nation.

The Free power of the United States on one hand, and the Slave power on the other, are the parties to the great struggle in which we are engaged; and I propose, in the outset, to glance at the position and relative strength of these contending forces, and then to deduce such conclusions as facts may warrant, bearing upon the question of present duty.

What do we understand by the Slave Power of this country? It is embodied primarily in the slaveholders of the country; numbering, say two hundred and fifty thousand, on a very liberal calculation. The entire white population of the Slave States, according to the late census, is six millions, one hundred and sixty-nine thousand, four hundred and thirty-eight. The slaveholders therefore, constitute only about *one twenty-fifth* (the number, in other words, for every slaveholder, there are *twenty-five* non-slaveholders, or twenty-four twenty-fifths of the people having no direct connection with slavery. If we include the whole population of the South, *white* and colored, bond and *free*, the slaveholders will only amount to *about one fortieth* of the aggregate, that is to say, *thirty-nine* fortieths of the whole will be non-slaveholders. If we take into the calculation the entire present population of the Union, setting it down in round numbers at twenty-five millions, (which cannot be far from the truth,) the slaveholders will constitute only *one-hundredth* part of the same, leaving ninety-nine hundredths of the people of the United States non-slaveholders, and equally interested socially, morally, and politically, in the overthrow of the *peculiar institution*.

After presenting the apparent weakness and insignificance of this domineering oligarchy of the south, he says:

But let us turn now to the other side of the picture, and contemplate the *strength* of this slave power, judged by what we know of its moral achievements. The slaveholders we have seen, in numbers only, one twenty-fifth of their white brethren of the South, and only one-fortieth of the entire population of the South, and one-hundredth part of that of the Union, are yet the only real sovereigns in this Republic. The powers of the government are in their keeping, and they determine all things according to the counsels of *their own will*. They say to the politician of *the North*, "Go, and he goeth;" to the *Northern priest*, "Do this, and he doeth it." They lay their mesmeric hands upon the moral pulse of the nation, and it ceases to beat. Nothing that is earthly can stand before the dread authority of these men.—They are the reigning lords and *masters* of the people, white and black. Look at the slaves. They hold in the most galling bondage more than three millions of their fellow creatures, being over twelve times their own number. They keep in subjection and constructive slavery, six millions of their own race in the South, who dare not even murmur at their lot. They lord it over fourteen millions of people in the Free States, subsidizing the leaders in church and state, to their purpose, debauching the public sentiment of the country, and pragmatically announcing, and then *enforcing* the conditions upon which the Union shall be preserved.—They determine who shall be our Presidents, and Vice-Presidents; who shall be the speakers of the House of Representatives, and the presiding officers of the Senate; who shall stand at the head of the important committees of both Houses, and how these committees, shall be constituted, all with special reference to the slave interest. They secure to themselves or to their Northern slaves the monopoly of all the important offices of the government—of the Judiciary, the Army, the Navy, and our Foreign Diplomacy, hoisting their black flag in distant nations of the earth. They rifle the mails of the United States of their contents, and decide what shall and what shall not be conveyed by them, under the impudent surveillance which they thus set up with impunity. They imprison hundreds of our colored freemen from the North, and sell them into perpetual slavery, by a law *lower* than the constitution, for the crime of being found in Southern ports in the prosecution of their lawful business; and, with a mob at their heels, they *defy* the federal government, and bring the constitutionality of their misdeeds before the Courts of the country.—They nationalize slavery, by compelling us to support it in the district of Columbia, and to carry on the coastwise slavetrade, and to conform our foreign policy, in all things to the principle, that slavery is to be protected by the government, "wherever our flag floats." They involve the nation in a Florida war, and a second edition of the same, at a final cost of some forty millions of dollars, and send our army and its bloodhound auxiliaries, howling on the chase of unoffending Seminole Indians, doomed to expulsion or extermination, in order that slaveholding civilization and Christianity may be extended into regions from which the religion of savages would exclude them. They send their minions into Texas, while yet a province of Mexico, who establish slavery there in violation of Mexican law, to which they had become subject, and then, in violation of their allegiance to the United States, raise the standard of revolt and assert their independence by what Dr. CHANNING justly styles "the robbery of a realm;" and when their work has been consummated, by the help and connivance of the United States, Texas, a whole empire of slavery, is annexed to this country by these slaveholders, through the machinery of the Whig and Democratic parties.

Instigated by a still growing lust of slavery, they drive the government into a war with Mexico for the avowed purpose of acquiring more slave territory; and when the war terminates, at a cost of many thousands of lives and hundreds of millions of money, they assert their own will and pleasure in the disposition of the spoils of conquest.—By threats to dissolve the Union, and to use the pistol and the bowie-knife, they compel Northern members of Congress to unite with them in dismembering New Mexico—whilst she begs for admission as a Free State, thus cursing with the blight of slavery eighty thousand square miles of soil that was free. They force these Northern members to give Texan slaveholders ten millions of dollars besides, to which they have not even the semblance of a title. They exact from them a law of Congress, by which slavery may be extended over all our territories, and stipulating in advance that as many Slave States as may be carved out of them shall be admitted into the Union whenever they make application. They exact another law by which the whole people of the Free States are made their constables and slave catchers, bound as "good citizens," to engage in a business at which their humanity must revolt; which makes the slave claimant a witness in his own case, and declares that ex-parte interested testimony shall be "final and conclusive;" which tramples upon the writ of habeas corpus, and denies a trial by jury in a case involving a man's liberty, which is dearer than life; which taxes us all to pay the expense of sending men into slavery by its summary process, and bribes men to carry out its diabolical purpose; and which punishes by fine and imprisonment, the holiest duties of religion to our fellow men.

They stand up in the Congress of the United States, and with characteristic audacity, denounce JEFFERSON as a sophist, the Declaration of Independence as a humbug, and the ballot-box as a curse to the country. They say to us "you may think slavery an evil, but keep your thoughts to yourselves." They not only make war upon the right of free speech, but they demand an "expurgated literature," plundering and defiling the school books of our youth, and even forcing Northern genius to mutilate the inspired thoughts of its own brain.

They prostitute religion itself to the nefarious work of upholding their unrighteous power, hiding their great sin behind the communion table; and compelling Northern christians to recognize them as brothers in the Church of Christ, whilst lifting their sacrilegous hands to partake "unworthily" of the body and blood of their Lord. They bring into their service the most gifted and influential leaders of the great religious denominations of the Free States; who teach the people that there is *no higher law* than an act of Congress, which in unmitigated wickedness and atrocity stands without a parallel in the annals of any civilized people on earth. They meet Northern members of Congress in Washington, fresh from their constituents, elected by their anti-slavery pledges, and brim full of resolves to stand by the interests of freedom; they take them by the hand, look them in the eye, pour into their ears their sweet and seductive accents, and melt their hearts with the fervent heat of Southern kindness, and in a moment, in the "twinkling of an eye," these same Northern men are "changed," "old things have passed away," and they are born into a new life, endowed with new faculties, new desires, and new affections; by some strange law, perhaps that of "physical geography," their faces are turned toward the Tropics and they remember the North no more forever.

See how they approach such a giant as WEBSTER, hold him in the hollow of their hands, and now by blandishments and caresses, now by threats, bring him supplicating, like a child at their feet, for such favors as they *promise* to bestow, in return for his heaven-daring apostacy to truth, humanity, and God. No mere politician can face the slave-holder and live. The slightest resistance to their sovereign will is enough to expel him forthwith from the paradise of office and power, whether he be a VAN BUREN, a BENTON, or some humbler victim of their wrath. We sometimes hear it said that the Almighty Dollar is the God of the American people. Do we not insult the prerogatives of the slave-holder when we set up any such rival? How many men have we, either in Church or State, who dare to declare their opposition frankly, and fearlessly to the great evil of the nation? How many men in the last Congress had the courage to brave the dangers and risk the consequences of standing erect, in defiance of the slave interest? Mr. President, I repeat it, we are the *slaves* of the slave-holders. Their power has never been greater than at this moment. At this very hour, whilst they are singing the syren song of peace to the country, they are secretly toiling and scheming as they never were before to impart new life and energy to their power. By various influences, and through multiplied instrumentalities, they are instilling into the general mind a deeper and deeper hatred of the colored race; cramming down our throats that most wicked and gigantic *lie*, that our American prejudices are unconquerable, even by the power of christianity, and that these prejudices are therefore to be the Divinity that shall guide as in our treatment of the oppressed; persuading us not only to send back their fugitives at our own cost, but to get up an 'Ebony' line of steamers, and set apart the fourth instalment of the surplus revenue, for the purpose of transporting our "debased and degraded" free blacks to Africa to christianize that continent, and "save the Union" by eternizing slavery in this; issuing their mandates to the governors, and judges, and politicians of the so called Free States, who dutifully proceed to lecture the people on the blessings of the Compromise measures, the necessity of regarding them as a "finality," the sublime beauties of slave catching, the philanthropy of expatriating the black race, and the divine agency of the American Colonization Society in carrying forward the blessed work—to all which doctrines the people seem to lend a willing and a reverent ear, especially in the hopeful State from which I hail.

Would that I could draw an adequate picture of the slave power, and show you how it subordinates every other power in the nation to its lawless rule. It pervades and governs every interest. In the language of JOHN QUINCY ADAMS, the "propagation, preservation, and perpetuation of slavery, is the vital and animating spirit of the National Government." We cannot escape its presence without forsaking the country.—"We inhale it at every breath. We imbibe it at every pore. We 'live and move and have our being" in the midst of this frightful moral pestilence, which is hovering like a dark cloud over the land, and menancing the very life of the Republic.

And now, does any one ask, how we shall successfully wage war against this monster power? I answer, that American politics, and American religion, are the bulwarks which support it, and that we must attack them. If we do this wisely and perseveringly, we shall succeed. We need no new weapons, but only a faithful use of those we already possess, in more direct assaults upon these strong holds of the enemy. And first allow me to refer to the political organizations of the country.

* * * * * * *

I say to Northern Whigs and Democrats, that whatever your private feelings and opinions may be, you are helping to perpetuate slaveholding and slave breeding, in the District of Columbia; you are helping to prostitute the flag of the Union to the piratical traffic in human flesh on the sea; you are helping to curse with slavery the soil of our Territories, and to form out of it more Slave holding States; you are helping to consign men to the horrors of slavery on the affidavit of their hunter, without court or jury, at the expense of the Federal Government, and to make the practice of Christianity a crime; you are helping to destroy the freedom of speech by placing it under the censorship of slavery; you are helping to widen and deepen the general American hatred of the colored race, which is the life blood of slavery; and, instead of striving like patriots to rescue the government from slaveholding domination, and from the pit of destruction which yawns to receive it, you are doing all in your power to drift it further and further from its original land marks.

* * * * * * *

But leaving this topic, permit me in conclusion to notice briefly the religious organizations of the country, as the other main prop of slavery. And here I plant myself upon the oft quoted declaration of one of the ablest men in our land, of whatever name: "There is no power *out of the church*, that could sustain slavery an hour, if it were not sustained in it. All that is necessary is for *each christian man*, and for *every christain church*, to stand up in the sacred majesty of such a solemn testimony, *to free themselves from all connection with evil*, and to utter a calm and deliberate voice to the world, and the work will be done." Abolitionists have reason to thank Albert Barnes for his courageous and manly utterance of this truth some years ago for whether he shall now practically accept it or decline its consequences, it has gone forth with power among the people, waking up thousands, I doubt not, to a sense of their guilt, whose consciences were shrouded in darkness. But what are our churches doing for the Anti-slavery reform? Alas! the popular religion of the country lies imbedded in the politics of the country. It sinks down to a dead level with the other influences which sway our age. Christianity, in its popular disguises, has ceased, in a great measure, to be regarded as a divine power, practically capable of saving the world from its sins.—It has formed a wicked compact with the capital and ruling forces of society, and submits itself to *their* guidance, instead of bringing *them* into subjection to its supreme law. Instead of seeking peace and unity in the church by raising its uncompromising voice against the evils which produce discord, it sacrifices the principles of justice and mercy to the advancement of its temporal interests. Dr. Chalmers himself has said, that even our othodoxy has become effete, a body of ceremonies and formulas, from which the life and power have departed. Smit with visions of eclesiastical power, the leading religionists are zealously intent upon the building up of rich, powerful, and popular organizations, as if these were "the great body of believers," the true church according to the Scriptures. What, I repeat, are these religious bodies doing for the slave? They are breaking bread with his owner round the communion table. They are receiving slave holders into full fellowship. The preachers and members of our protestant denominations, alone own over six hundred thousand slaves. The Methodists, Baptists, and Presbyterians, all have divivided on the slavery question, but both divisions tolerate slave holding. The Methodist church North, if I am not mistaken, reports between eighty and ninety thousand members in the South, all in full communion with slavery. Even our Tract, and Missionary, and Sunday school Associations, those mighty agencies for the diffusion of Christian truth, are under slave holding espionage. The scissors of the peculiar institution must be applied to their publications, and they must be so trimmed, and carved, and *mangled*, as not to send forth even an intimation that freedom is a blessing, or slavery a curse. The meek and lamb-like clergy, and churches of the North submit to this cold blooded priestly havoc in uncomplaining silence, lest the ire of the slave holder should be kindled and the *harmony* of the church be endangered. In all the late publications of the American Tract Society, I am informed that not a syllable can be found against slavery. Such sins as Sabbath breaking, dancing, fine dressing, &c., are abundantly noticed and condemded, but not even a whisper must go forth against "the sum of all villianies." The great denominations of the North are thus made to uphold American slavery, and like our great political organizations, they necessarily involve their supporters in the guilt of slave holding.

What then is to be done? Slavery, we see, is espoused by our churches. Slavery in the United States, according to the high authority already quoted, could not exist a single hour, if it were not supported by our religious bodies. It is one of their chief bonds of union; and all that is necessary, he tells us, is that "each christian man, and every christian church, shall free themselves from all connection with evil, and utter a calm and deliberate voice to the world," and this foul, national blot shall be wiped out, this flame from hell shall be extinguished. Here, my friends, is the plain and straight path of duty, whoever may blink it out of sight; and if our walking therein, shall lead to the rending of ecclesiastical bodies, let us remember that righteousness, not peace, should be our primary aim, that "first pure, then peaceable," is the divine order of christian progress.—And yet, we are sometimes solemnly warned against the sundering of outward bonds, as a calamity to the church! Does the church consist of an external organization, however many it may enlist under a common name? Do we know so little of Protestantism as to make the *church* identical with *any* known ecclesiastical body? Is the *church* rent in twain, when a religious denomination is divided? On the contrary, I hold that we should welcome divisions, when they proceed from an honest and faithful endeavor to apply christianity to all known sins. The *unity* of the church demands the breaking up of outward organizations, when they openly espouse, and persist in upholding a great wrong.

Who believes that Christianity would be blotted out, if every overshadowing hierarchy in the land were broken into fragments? The cause of true religion, instead of being mortally wounded, would be advanced. The free spirit of Congregationalism, strengthened by the shock, would stand up as a breakwater against ecclesiastical tyranny in future; for centralization is not not less an evil in religious than in civil matters. The great body of the people, freed from priestly rule, and strong as ever in their religious yearnings, would gather together in smaller flocks, under their chosen shepherds, and thus a *free* church, armed with every available instrumentality for good, would be found, laboring in the cause of Christ, and boldly smiting every form of sin. It becomes us, as republicans, in my humble judgement, to repudiate the hierarchal idea of a church, and to inaugurate the Democratic and Christian idea; to forego our love of great ecclesiastical bodies, revolving round a central point of dogma, in the endeavor to unite men of different creeds, on the broad platform of practical righteousness, making *that* the measure of christian character, the test of christian fellowship.

A great centralized religious power is unfavorable to free individual thought and action. It is apt to invoke the power of numbers, rather than than the spirit of truth, and to mistake denominational sway for the spread of Christianity. It becomes self-seeking, sacrificing even justice and humanity, to the desire to gather multitudes under the banner of its creed. It has been said truly, that "Protestantism can be true to itself, and to its mission in civiling the world, only when it can say, in sincerity and truth, that it cares less for the creed of Luther, or Calvin, or Fox, or Wesley, than for Christ's distinguishing and everlasting righteousness and love."

On this principle, Mr. President, we should take our stand, and we should carry it rigidly into practice, whatever the consequences may be, to the religious denominations of the country, North or South. If divisions take place, we must say, emphatically, that *we* are maintaining the unity of the church, whilst they alone are schismatics, who elevate dogma above life, and substitute an outward worldly establishment, for the true Church of Christ. Divisions, I doubt not, will come.

The claims of active philanthropy, if disowned by teachers and professors of religion, will nevertheless be heard; and they will not heed the prudent counsels of our timid and conservative doctors and ecclesiastics, who would forsake father and mother to save their priestly power. To their tyrannical denomination, we must stand uncompromisingly opposed. They will never gird on the sword of Reform, till the victory is won.—Our reliance, indeed, must be on Christianity, as a divine message to man. It is the light and the hope of the world, the inspirer of every good work, the only power "given among men, whereby we must be saved."

The *church*, I fully believe, is to redeem the race. But, as in ancient days, so now, the work of reform must begin *outside* of existing systems, beyond the shadow of our ruling church judicatories, among the great body of the people. We must not commence with the chief priests and rulers, who are always ready to crucify reform, but like FOX and Wesley, we must take our stand in the midst of the multitude, who have no other interest than to find and embrace the truth.

If we make no appeal to them, and wisely and faithfully labor, we shall triumph. The ruling powers in church and state, like Pilate and Herod, may combine against us, but we shall be sustained. The strong blast of the world may blow against us, but we shall be driven onward by "the trade winds of heaven." "One strong thing I find here below, the *just* thing, the *true* thing.' And a great consolation to abolitionists it is, that, few in numbers, hated of the world, and branded as fanatics, incendiaries, and madmen, they yet have a perfect assurance, a faith running over with fulness, that an Almighty arm will crown with ultimate success their humble and sincere strivings for freedom and humanity!

How it Looks.

A short time previous to the meeting of the General Assembly at Washington, Rev. John C. Smith, of that city, with an argus eye for the welfare of the church, presented a letter to the delegates, through the *N. Y. Evangelist*, in which he counselled them to discuss the delicate subject of Slavery, assuring them that they would find very little, if any, of it in the families that would entertain them; that there were but 2103 slaves in the city; that the colored population were supplied with churches; and that 'the subject of Slavery has been entirely exhausted by the discussions in Congress.' The writer also expressed the hope, 'that the time heretofore occupied in discussions on this subject, will be devoted to the cause of Missions, Home and Foreign Church extension, and plans for converting this land to our Lord Jesus Christ, and preaching the gospel to every creature.' Such is the bewitching influence of Slavery on the mind, even of those who profess to loathe the institution, that we presume this epistle of Mr. S., was generally well received. To exhibit its moral deformity, however, a writer in the N. Y. *Religious Herald* sends forth the following epistle, copying Mr. S.'s letter almost verbatim, but inserting the word horse stealing for slavery. In deciding on the comparative merits of the two letters, the reader must keep before his mind the important distinction between the value of a man and a horse:

[*Free Presbyterian.*

Washington City, D. C., April 28, '52.

MY DEAR BRETHREN,—You will soon assemble in this place to consult upon the interests of the Redeemer's kingdom, and will be received and treated with hospitality by our families while remaining here. Permit me without any desire to dictate, to submit a few thoughts upon a question of practical moment. Horse-stealing exists here by law, but you will find very few stolen horses owned by the families who will entertain you, though to be sure we do not make this matter a test in admitting members. Indeed there are but 2103 stolen horses in the city, which are well cared for in all respects, being well fed, stabled and trained. We are looking and praying for divine influences, and hope that your coming will be a season of refreshing from the Lord. Therefore we are very anxious not to have attention directed from revival themes and efforts by the introduction of debates on the subject of horse-stealing. You know that many of us do not consider that a sin, and refuse to treat it as a disciplinable offence. Hence any attempt to agitate the matter will lead to ill-will and strife, will weaken our power to do the people good, and may grieve away the spirit of God. Besides, the subject of horse-stealing has been entirely exhausted by the discussions in Congress, to say nothing of previous debates in the Assembly. Instead of wasting time and zeal in contentious efforts to purge the church from horse-stealing, I trust that you will rather attend to the more important and appropriate work of *Foreign* missions and the extension of *our denomination*, remembering that if we dwell enough on the *general* truths of religion, all crooked things will *become* straight. As this is the first time that the General Assembly will have met at Washington, I am particularly anxious that the people and Congress, many of whom are horse-thieves, should be pleased with the body, and that distinguished men may learn lessons of peace from our harmony. Hoping that the sin of horse-stealing will be let alone, at least till the Assembly meet in some place where it is not practised, and trusting that in the next edition of the Bible, James 3, 17, may be *altered* so as to declare that "the wisdom that is from above is first peaceable and then pure,"

I remain

Your friend and brother,

PETER PRUDENT.

The telegraphic wire was struck near Galena last week by atmospheric lightning, and melted for about three hundred yards, and more or less injured for half a mile. A spectator who saw the stroke describes the electrical exhibition as a chain of fire, stretching both ways as far as he could see across the landscape.

Female Heroine.

The following case reported in the Syracuse *Star*, is demonstrative of the physical and moral power of woman in a righteous cause. It is the physical and moral *united* that makes *the irresistible*. What this woman has done, every woman may do in like circumstances.

POLICE.—The People agt. Mrs. Freeland. Mrs. FREELAND, the defendant, was arrested on Friday last, upon a warrant issued by Police Justice HOUSE, on the complaint of Emanuel Rosendale, charging that on the evening or day previous, she, the defendant, with stones and clubs broke the windows, and forced an entry through his door into his grocery, and then and there broke his bottles containing spirituous liquors, and also turning over his barrels containing such liquors, and destroying the contents.

Police Constable Way brought the lady before the Court. Thos. L. Carson appeared for Mrs. F. who demanded a trial, and the case was put over to Tuesday at two o'clock, to be tried by Jury.

In the meantime the case had produced considerable excitement about the city. It was reported, and generally believed, that Rosendale, the complainant, had been in the habit of selling spirituous liquors to the defendants husband, which caused him to come home drunk and abuse her—that she had repeatedly informed him thereof and requested him to cease doing so, and he disregarded her entreaties. Whereupon she armed herself with stones, &c., broke into the house, drove out the landlord, and destroyed the liquor. Thus believing, the citizens of their own accord, employed C. B. Sedgwick, Esq., as counsel for Mrs. F. and prepared to justify her assault upon legal grounds.

Mr. R. feeling the force of the storm that was gathering around him, and being himself already arrested on the complaint of Mr. CARSON for selling liquor unlawfully, &c., appeared before Justice House, by the advice of his counsel—withdrew his complaint against Mrs. F., paid the cost, and gave bail on the complaint of Mr. CARSON, to appear at the General Sessions and answer to an indictment therein if it should be found.

The rumseller cowered in the face of public feeling. This case shows that public feeling will justify a *woman* whose person or family is outraged by a rum seller, for entering his grocery or tavern and destroying his liquor. If the law lets loose a tiger upon her, she may destroy it. She has no other resort but force to save herself and her children. Were the women of this city to proceed in a body and destroy all the liquor of all the taverns and groceries, they would be justified by law and public opinion. Women should take this war into their hands when men take side with the murderers of their peace.

A tavern or grocery which makes the neighbors drunken and insane is a public nuisance, and may be pulled down and destroyed by the neighbors who are injured by it. It is worse than the plague. And if men will not put hands on it, then should the women do it. Tell us not it is property. It ceases to be property when it is employed to destroy the people. If a man lights his torch and sets about putting fire to the houses about him, any person may seize the torch and destroy it. So if a man takes a pistol and passes through the streets shooting the people, the pistol ceases to be property and may be taken from him by force and destroyed by any person who can do it. We sincerely hope that the women of the State will profit by this example and go to destroying the liquor vessels and their contents.—*Carson League.*

☞ The Ottoman Government wishes to pique itself before the nations of Europe as being as far from fanaticism and intolerance as any of the Christian nations. It is always ready to answer any attacks made by any of the newspapers, and very lately certain journals have cited some isolated facts proving cruelty and persecution, the semi-official French journal has made an offset to these accusations, by citing examples of cruelty and fanaticism, which have occurred very freshly, not in Europe, but in the United States. The editor had found extracted from the *Journal des Debats*, from an American journal, the following cool advertisement:

'*Dogs for the Negroes.*—The undersigned having bought a complete pack, undertakes to chase runaway negroes. The rates are three dollars a day for the chase and fifteen dollars for the capture.'

So much for cruelty. As a specimen of fanaticism, he mentions that while the Pope has accepted from the Mohammedan Sultan, some five porphry columns for the Church of St. Paul's, at Rome, certain Protestant Christians of Philadelphia have been greatly scandalized, that a block of marble from the Pope has been accepted for the monument at Washington. Thus do these extreme nations reciprocally give lessons to each other of an opposite kind.—*N.Y. Daily Times.*

One Sunday morning, a few months since, while one of our "above Bleeker Christians" was cleaning the snow and ice off the sidewalk, a little newsboy made his appearance with the papers.

"Sunday papers, sir? Sunday Times, Atlas, Dispatch, Mercury and Courier."

Our churchman somewhat indignant, turned to the boy, and said,

"My son do you know what the Scriptures say about the wicked?"

"Yes, sir! "The wicked *stand on slippery places*." Sunday papers, sir! Sunday papers."

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOROUS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

SALEM, OHIO, JUNE 26, 1852.

EXECUTIVE COMMITTEE meets July 4th.

Mr. Mahan's Letter.

The following article was prepared for last week's paper, but was crowded out.

It is perhaps hardly worth while to say any thing of this singular and cowardly production, which had to travel to Glasgow, to find utterance. We gave last week the resolutions of the New England Convention in regard to it, and we now give the letter itself. With all candid men who are acquainted with the history of the American Society, we might safely trust the letter, as bearing with it its own antidote.

It was a very dignified and worthy employment for the Ex-President of Oberlin, and the head of the Cleveland University, to edify the Evangelical churches of Great Britain, with this dog gossip. A story that has been denied by several newspapers at the East, [among them the Free Soil Paper of Salem Mass., the place where the blasphemy is said to have occurred,] on the authority of individuals who heard the illustration, from which the falsehood was fabricated. An illustration most forcibly exhibiting the brutalizing enormities of Slavery, and the wicked complicity of the church in their existence. And not in fact or design, as appears from the statements of those who heard it, either disparaging christianity, or vilifying what are deemed by the churches, its ordinances.—Mr. Pillsbury several times, impressively repeated the illustration to Ohio audiences. Yet the Oberlin Evangelist, and the political papers in this region, which repeated the falsehood, took good care to locate the alledged transaction in Massachusetts, and not in their own vicinity, where it was repeated, with all its first enormity. One thing we may add, and leave the inference to our readers. The political papers in Ohio, to which we refer, satisfied themselves with a single statement of the affair.—They were indeed too unprincipled to give the evidence they saw against its truth, but they had not the recklessness of Mr. Mahan and the Oberlin Evangelist, to repeat the falsehood, new-vamped by their own genius as "*hypothetical.*"

Mr. Mahan charges upon the American Anti-Slavery Society, that its object is *primarily* the establishment of infidelity, and not the overthrow of Slavery. His proof is, his assertion that the Liberator, "is a main sewer through which the most grossly infidel sentiments are being conveyed into the public mind," and that the agents of the society entertain and promulgate infidel sentiments.

Without entering into any particular defence of the Society from these charges, we will refer to a fact or two. It is true that the Liberator is open for the discussion of all important topics, and opinions, not excluding some which the church and clergy have pronounced too sacred for any other than a one sided discussion. It is true, that its Editor entertains opinions with which Mr. Mahan, and members of the Society would not agree. It is true, that as a man, faithful and free, he utters those opinions, in the Liberator and elsewhere. It is also true, that the Liberator and the Society are agreed in their anti-slavery principles. But the Liberator *is not* the exponent of the Society on any other opinions, *nor the officially authorised exponent, even of these.* The Anti-Slavery Standard, is the organ of the Society. Of that, Mr. Mahan even in his sweeping denunciations, makes no complaint, and offers none of its utterances as evidence of the truth of his charges. But he goes to a paper published on individual responsibility, and because its Editor is devoted to the interests of the Society,—makes the society responsible for whatever opinions may be advocated in the paper. Mr. Garrison, desirous of uttering his opinions in the Liberator without compromising the Society, has refused to permit his paper to become the organ of the Society.—Years ago he did for a time consent to such a connexion with an anti-slavery Society, but after a brief experience, the relation was dissolved at his request, and if we rightly remember his reasons for so doing, were, that he desired to utter his sentiments on other topics, than those of slavery.

So Mr. Wright, whose views of War and Government and perhaps other things were in conflict with those of a majority of the members of the Society, refused to be its agent. He wished to advocate those views on suitable occasions, and that neither the Society or its members might be compromised thereby, or in the least feel themselves implicated in their support, he has declined all agencies of the Society and all pecuniary aid therefrom as has also Mr. Garrison.

With regard to Messrs. Pillsbury and Foster, admitting that they are as infidel as Mr. Mahan could desire—or believes them to be, still we affirm they have been far more careful not to intrude their obnoxious opinions upon the anti-slavery platform, than have those who entertain opposite views. How often have we heard Agents and friends of the Society upon that platform refer to the Bible as a book of inspiration and how often have they introduced upon the platform the forms of their worship, while devoted friends of the Society neither believed the one or approved the other, and yet they quietly tolerated this infraction of neutrality, rather than mar the co-operation of orthodox friends of the cause.

The following is from the report of the discussion on the resolutions touching this subject adopted at the New England Convention, we copy from the Liberator.

Mr. GARRISON commented upon the bitter and malignant spirit which characterized the letter of Pres. Mahan.

At the request of LUCY STONE, Mr. May made a statement respecting one of the Professors at Oberlin, viz., that he is living in a house purchased with money obtained by the sale of two women. The said Professor married a slaveholder's daughter; on the death of his father-in-law, two slave women and a child fell to his wife's share. The child was brought to Ohio; the women were sold as above. These facts Miss Stone had on what she deemed perfectly good authority. Mr. May added that he made the statement at Miss Stone's request; personally he knew nothing about the case, and, of course, could vouch nothing. Miss Stone had been herself a student at Oberlin for four years.

Rev. Mr. FOOTE came forward to the defence of the Oberlin Professors. He said President Mahan was a strong man, but very often he did not know what he was about.—He would run the whole length of the room to meet and embrace a friend, and then sit up nights to abuse him. He will speak well of a man, and then turn right about and cry him down. His friends do not consider him always responsible for what he says and does. As to Professor Fairchild, of Oberlin, he did marry a Southern woman, whose father was a slaveholder; and, at his death, money came to Professor F. But the story of the house was untrue. Professor F. lived in a house, a considerable part of which was built with his own hands, and, to aid him in which, money was contributed by the students and others [noise and shouts in the galleries].

Mr. GARRISON was sorry that President Mahan was not present to see who were his backers.

LUCY STONE came forward. The disorderly persons and (as the Savannah paper called them) 'the rabble' in the galleries, and the back of the house, screamed, and shouted, and whistled at the sight of Miss Stone. Mr May called upon them at least to treat *a young lady* with decency. The noise subsided, and Miss Stone said that she was a graduate of Oberlin, and it was anything but agreeable for her to say one word against that institution. It had been the means of doing much in removing the prejudice against colour. Students white and coloured, studied together, eat together, without yielding to the cruel influences of this prejudice. 'It is true,' she continued, 'that Professor Fairchild had lived in a house, as Mr. Foote had said, built in part with his own hands. But when his wife's father died, and money, obtained in the way mentioned, came into his possession, he wanted a larger and better house, and sold the small one, and bought another.'

Her remarks were received with hearty cheers.

JAMES N. BUFFUM said that these efforts, by President Mahan and others, whose tool he was, were now making in Great Britian, and especially in Scotland, in order to take a dastardly revenge upon Mr. Garrison, Mr. Thompson, H. C. Wright, and their friends generally, because the gentlemen had exposed and denounced the Union of the so called *Free* Church of Scotland with the slaveholding churches of the United States, and had called upon the leaders in that church to *send back the money* which slaveholders had contributed to the Free Church treasury.

STEPHEN S. FOSTER said that President Mahan had denounced him by name in the Glasgow letter which had been read. He did not think this circumstance made him feel towards Mr. Mahan any differently from what he otherwise should. He had repeatedly met President Mahan in Ohio, and he had always experienced courteous treatment from him. Mr. Mahan had never breathed to him the first sentiment resembling those he had penned to the Glasgow clergyman.—It was not a long time since he and Mrs. Foster had visited Oberlin, and had had interviews with President Mahan, Professor Morgan, and others of the officers there.—And it was then invariably '*Brother* Foster,' and '*Sister* Foster,' on the part of President Mahan, &c. When we arrived at Oberlin, there was a *revival* in progress. They begged us not to commence our lectures upon Slavery then. But we told them we could not yield that—that if it were a genuine revival of religion in which they were engaged, we should do them no harm; if their religion were of God, we should help them; and if we, by preaching Anti-Slavery, checked their revival, that would show their work to be of man. We went on, therefore, and gave our Anti-Slavery lectures. And Professor Morgan said to us, 'I am not able to see any essential difference between your position and ours.' Now, these men, who had treated him as a Christian brother to his face, were behind his back denouncing him as an infidel, and seeking to destroy his reputation and Anti-Slavery usefulness.—Mr. Foster referred to a work of President Mahan on Moral Philosophy, in the later editions of which he justifies falsehood under certain circumstances! Probably he thinks that his letter in the Glasgow *Examiner* is a case of justifiable lying—being for the glory of God, and the overthrow of infidelity! Mr. F. also related some circumstances which had occurred to him at Oberlin and vicinity, in which he was astonished to find that a downright falsehood about himself lay between two parties, viz.: Professor Morgan on the one hand, and a neighbouring minister on the other. He asserted that Professor Morgan had admitted he had told a falsehood about him (Mr. Foster).—Mr. Foster charged both President Mahan and Professor Morgan with falsehood; and, said he, I am prepared to prove my charges before any tribunal. And I do not go across the water to make my charges, but I make them here, openly, in the presence of the friends of President Mahan, and where they themselves will be sure to know of them.

In the course of discussion, Mrs. A. K. Foster stated that Mr. Mahan had ceased to occupy the position of President of the Oberlin Institution.

The question on the series of resolutions relating to Pres. Mahan and his charges against the American Anti Slavery Society being called for, was then taken, and resulted in a full and unanimous vote in their favour.

Mr. Mahan infers the society to be infidel, in its tendencies and design, because, even professing christians who are drawn into its fellowship, are also drawn into opposition to the church, its ordinances, and to christianity. We submit that there may be another inference quite as legitimate, viz.: that the church and the distinctive principles of the society are directly at war, and as the members prefer humanity to a christianity which wars upon it, they can do nothing less than oppose.

Dissatisfied.

Not only did many of the churches and ministers in this region stay away from the recent Ravenna Convention, but some of those who attended seem quite dissatisfied with its results. Rev. J. A. Thome in the True Democrat has given utterance to this dissatisfaction. He complains for himself, that he was treated with ungentlemanly personality. He says: "I offered some remarks before the Convention in support of a resolution reported by the majority of the Committee, and the purport of which was that secession from ecclesiastical bodies implicated in the sin of slavery, must be a question of time, and that a faithful protesting against the sin of the body is one legitimate mode of anti-slavery action, so long as there is hope of reforming the church, was responded to by a charge of having become contaminated by pastoral contact with a pro-slavery church, and with having applied to pro-slavery ministers to lay the corner stone of his church, and by more of such persoal abuse continued long enough to convince a portion of the convention that the arguments to which it was the reply, were triumphantly refuted. Yet the positions, the advocacy of which called down such a shower of personalities, are held by the great mass of christian anti-slavery men and ministers in Northern Ohio, many of whose names have been the watchward of liberty, in the struggles of the last eighteen years."

Mr. Thome we know to be most gentlemanly and decorous in all his deportment, and yet if he does not exercise toward others what he deems in his own case, abusive personality, he is certainly a very singular orthodox minister. Do his ideas of gentlemanly deportment forbid him to rebuke sin or point out the offender? The Oberlin Divines have been somewhat famous for this kind of personality, and for it we have been disposed to commend them. But there is, probably, a material difference between the administration and reception of a rebuke. Many of these men are willing to attend Anti-Slavery *Christian* Conventions to denounce southern sinners, but to be met with rebuke for their own participancy in the sin, is not what they desire.

We may be charged with ungentlemanly personality, but it seems to us that J. A. Thome now requires much more time to consider and decide so very plain a case, as the one before him, than he would have asked in 1835. He has now, evidently, no idea of separating himself from "the great mass of christian anti-slavery men and ministers," "who think that secession from ecclesiastical bodies implicated in the sin of slavery is a *work of time.*" These reverend sinners demand for themselves, what they will not concede to ordinary mortals who offend. Of such, they ask instant repentance and the forsaking of sins and sinners, by all the torments of hell, which they tell them momentarily wait upon their steps. But for themselves, it is a work of time. Meet them with a declaration of their own guilt in fellowshiping slaveholders, and they tell us they prefer "settling principles." They want light—they call for deliberation. And thus crying for light, they grope on in darkness, even in the blazing sunlight of truth, and thus blind guides as they are, they lead the people onward in the darkness of slavery.

Mr. Thome seems to have forgotten the unchangeable principle that he who would see, must act. That he can no more see without action, than act without sight. "If any man will do my will, he shall know of the doctrine." These men will never see, *for they never mean to do.* It would cost too much—would be a forfeiture of their cast and position. They cannot thus throw away their influence.

Mr. Thome thinks that a large portion of the anti-slavery christians of Northern Ohio will refuse to attend future conventions "unless the character of the conventions shall be materially changed." Doubtless they will. Nobody expected they would continue their co-operation with any earnest effort against slavery. They could demand "christian" conventions while they supposed they would be a sham, and would give some coloring to their anti-slavery professions. But put into them any of that earnest, practical christianity which Jesus taught; which visits the fatherless and widow in their affliction, and they in their turn become seceders. And with very little reflection & few prayers for light, have no difficulty in seceding from these widows and their fatherless and fugitive children, and making themselves the friends and brethren of the oppressors.

But let no one be disheartened because they go to their own place. The little handful, who, like Gideon's three hundred, lap the waters of truth, may conquer the enemy. But the men and ministers, who with false heartedness are calling for light, while the slave in his agony is calling for deliverance, will afford no aid. They are only an incumbrance.

Temperance Meeting in Salem.

On Friday evening of last week a meeting assembled in the Town Hall, at the call of the Mayor, to consider the subject of a prohibitory ordinance, concerning the sale of intoxicating drinks. The audience was large, and the expression of opinion by speeches and votes was decidedly in favor of the measure. Let the Town Council go forward and do their duty in this matter. They will be sustained; intemperance is on the increase among us, its victims are frequently to be seen upon our streets. Something should be done and that right speedily and earnestly. We see that other tows are adopting the prohibition.

The total amount of material aid secured to Kossuth in this country is $90,000.

Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society, hereby give notice, that the Annual Meeting of the Society will be held at SALEM, COLUMBIANA Co., O., commencing on Saturday, the 21st of August at 10 o'clock, A. M., to continue for three days.

Now that both the great political parties have anew pledged themselves to perpetuate the power of slavery and to continue the act for slave catching as the supreme law of the land; as above God, and all that is called and worshiped as God, it becomes the friends of freedom, to assemble and devote themselves afresh to its interests. To take new counsel—to provide new means of warfare—to combine for new and more decisive action; such as the exigencies of the times demand. The Committee therefore invite the attendance of all the members and friends of the society on this occassion. We shall have the aid of some distinguished friends of the cause from abroad, but the work to be done is with us in Ohio, Indiana and Michigan. Let the whole West be fully represented.

In behalf of the Executive Committee.

SARAH McMILLAN,
Recording Secretary.

Salem, June 23, 1852.

Mr. Pierce and the Right of Petition.

The New York Evening Post is doing what it can, to reconcile northern democrats, to the support of Pierce and King. And from its past anti-slavery position, it will be an efficient instrumentality in this unenviable work. To this end, it says, that Mr. Pierce was one of the earliest to assert the right to ask for the extinction of slavery in the District of Columbia, and would have us believe, that he occupied the same position, with Mr. Adams, who, while he was opposed to the abolition of slavery in the District, nevertheless would give no vote that might be construed into opposition to the right of petition." Indeed the Post claims for Mr. Pierce great heroism in thus planting himself for the defence of the right of petition, against the ascendant power of slavery.

Dr. Bailey in the National Era, has come forward, and done a most effectual service, to all who wish to know the position which this Democratic Candidate has consistently and uniformly occupied on this question.—He proves by a record of his votes and extracts from his speeches given and made during his whole congressional course both in the House and the Senate, that he was the unwavering opponent of all agitation on the part of freedom—and a persistent enemy of the right of petition, and so far from being the co-adjutor of Mr. Adams, he aided in the adoption and enforcement of the Atherton gag, and in all measures which seemed calculated to suppress the rights of discussion and petition. In short his course has uniformly been in entire harmony with the resolution, which pledges the party and its candidates, to suppress all agitation both in Congress and out of it.

We should be glad to give the article to our readers this week, but its great length forbids.

SHAM REPUDIATION.—The New York Evening Post has set the example of accepting the Candidate of the Baltimore Convention and repudiating the Compromise part of the platform. Other democratic papers in anti-slavery localities, are imitating this wonderfully cute example. They are certainly calculating upon no small amount of gullibilty on the part of those they desire to influence. They accept of Pierce and King, but make a sham of tearing away the only plank of the platform which sustains them. Judge Porter from the district north of us, who was so anxious we should know that he and ten other of the Ohio Delegates voted against the introduction of that plank, has been attending meetings at Warren, Canfield and Youngstown, laboring for the elevation of these men whose principal recommendation for election, he knows to be their intention faithfully to serve the south, in this very particular, against which Judge Porter would have us and our readers believe he voted.—To what does his vote amount, given in opposition to his own actions, which are directly in favor of slave catching and against all agitation for freedom.

PREMATURE.—We never till yesterday read the preface to Uncle Tom's Cabin. We were then surprised to find the following grateful announcement. "Thanks be to God, the world has at last outlived the slave trade"!—We can think of nothing more strange than this, in a work so vividly portraying the horrors of that trade and its concomitants. The fact is a sad one, that as yet there is as little occasion for gratitude, for the suppression of the slave trade in Africa, as in America.—No thanksgiving can be proclaimed for either, till slavery itself is abolished.

THE MORMONS.—This people are energetically propagating their faith. Their great conference was held at the Salt Lake city in April last. Their affairs spiritual and Temporal were there reported as remarkably prosperous and missionaries were commissioned to visit England, Italy and Calcutta.

C. C. BURLEIGH.—We last week reported Mr. Burleigh to have gone home: we are happy to state that we were mistaken, and that at our latest accounts he was lecturing north of us.—We wish it were so that he could prolong his labors among us till our anniversary.

National Whig Convention.

This convention after a session of five days, succeeded in nominating General Scott on the 53d ballot. The vote on this Ballot stood for Scott 158. Fillmore 112.—Webster 21. The Fillmore votes were all from the slave states, excepting 3 from Connecticut, 7 from New York and 3 from Iowa. The votes for Scott from the slave states were Delaware 3, Virginia 8, Tennessee 3 Missouri 3. Thus it will be seen that the final vote was comparatively a sectional one.

Through the entire convention the south had every thing its own way. The platform was constructed of their own material and according to their own direction. And they received from each of the three candidates, the assurance that it was acceptable to them as well as an overwhelming majority of the Convention. Yet they mantained to the last, their determination to humble the north, by securing not only their principles, but their *man.* The northern delegates after pledging the whole whig party to do its utmost to make all the inhabitants of the north the vassals and kidnappers of the south, finally stood firm upon their man.—We must say, that this is even more than we expected of them. It is an excess of magnanimity, on the part of the south, to yield quite unexpected. Though we are not sure, it should all be put down to the credit of their magnanimity. We strongly suspect that with the few who deserted Fillmore, the idea was potent, that Scott's military glory would be more likely to secure votes than Fillmore's kidnapping laurels.

On the Second ballot for Vice President, William A. Graham of North Carolina, the present Secretary of the Navy, was nominated for Vice President.

The following, is the platform adopted.—The Whigs are already beginning, in anti-slavery locality, to represent it as vastly superior on the compromise question, to that adopted by the Democratic Convention.—Though for ourselves we cannot see in what it consists.

THE PLATFORM.

The Whigs of the United States, in Convention assembled; adhering to the great conservative republican principles by which they are controlled and governed, and now, as ever, relying upon the intelligence of the American people, with an abiding confidence in their capacity for self-government, and their continued devotion to the constitution and the Union, do proclaim the following as the political sentiments and determination for the establishment and maintenance of which their national organization as a party is effected;

1. The Government of the United States is of a limited character, and it is confined to the exercise of powers expressly granted by the Constitution, and such as may be necessary and proper for carrying the granted powers into full execution, and that all powers not thus granted or necessarily implied are expressly reserved to the States respectively and to the people.

2. The State governments should be held secure in their reserved rights, and the General Government sustained in its constitutional powers, and that the Union should be revered and watched over as "the palladium of our liberties."

3. That while struggling freedom, every where, enlists the warmest sympathy of the Whig party, we still adhere to the doctrines of the Father of his Country, as announced in his Farewell Address, of keeping ourselves free from all entangling alliances with foreign countries, and of never quitting our own stand upon foreign ground. That our mission as a Republic is not to propogate our opinions, or impose on other countries our form of government, by artifice or force, but to teach by example, and show by our success, moderation and justice, the blessings of self government and the advantages of free institutions.

4. That were the people make and control the Government, they should obey its Constitution, laws and treaties, as they would retain their self-respect, and the respect which they claim and will enforce from foreign powers.

5. The Government should be conducted upon principles of the strictest economy, and revenue sufficient for the expenses of an economical administration of Government, in time of peace, ought to be derived from a duty on imposts, and not from direct taxes; and in laying such duties, sound policy requires a just discrimination, whereby suitable encouragement may be afforded to American industry, equally to all classes and to all portions of the country.

6. The Constitution vests in Congress the power to open and repair harbors, and remove obstructions from navigable rivers; it is expedient that Congress should exercise such power *whenever such improvements are necessary for the common defence* and for the protection and facility of commerce with foreign nations or among the States; said improvements being, in every instance, national and general in their character.

7. The Federal and State Governments, are parts of one system, alike necessary for the common prosperity, peace and security, and ought to be regarded alike, with a cordial, habitual and immoveable attachment. Respect for the authority of each, and acquiescence in the just constitutional measures of each, are duties required by the plainest consideration of national, of State, and of individual welfare.

8. That the series of acts of the 31st Congress known as the Compromise acts, the Fugitive Slave Law included be received and acquiesced in by the Whig party of the United States as a settlement in principle and substance of the dangerous and exciting questions which they embrace, and so far as, they are concerned, we will maintain them and insist upon their enforcement until time and experience shall demonstrate the necessity of further legislation to guard against the evasion of the law on the one, hand, and the abuse of their power on the other, not impairing their efficacy; and we deprecate all further agitation of the questions thus settled as dangerous to our peace, and will discountenance all efforts to continue or renew such agitation whenever, wherever or however the attempt be made, and we will maintain this system as essential to the nationality of the Whig party, and the integrity of the Union.

We append the following proceedings subsequent to the final balloting for president. We copy from telegraphic despatch to the Pittsburgh Gazette.

General Scott having a majority of the whole number of votes, was declared duly nominated on the 53d ballot, for the Presidency.

The excitement became intense, and the announcement was greeted with cheers.—The Fillmore men were quiet.

A resolution was offered by an Alabama delegate to declare the nomination unanimous.

Mr. Dayton, of New Jersey, made an eloquent speech as to the character and services of the nominee. He made an earnest appeal to the South, and stated that the adoption of the platform removed their instructions to vote against Scott.

Mr. Jones, of Tennessee, read a letter from Gen. Scott, dated yesterday, stating that having the honor to be the nominee of the Whig Convention, he will accept the nomination tendered to him with the platform laid down by the Convention.

Louisiana pledged herself to the nominee. North Carolina came in unanimously and Kentucky responded. Mr. Babcock, from Fillmore's district, said that the nomination of the General will give more satisfaction to Mr. Fillmore's heart, than his own nomination.

Mr. Grantland of Georgia, announced the determination of his State to support the nominee.

South Carolina responded in behalf of her delegation. Scott had endorsed the platform, and South Carolina endorsed Scott.

Mr. Stewart, of California, also expressed himself in behalf of his State.

The responses of the Southern States caused great enthusiasm in the Convention, and as each State responded, much delight was manifested.

Georgia, through Mr. Dawson, responded, and promised that the Whigs of Georgia accepted him on the Whig platform and would do their best.

Indiana promised to respond to the nomination by acres of ratification meetings and a score of thousands of a majority.

Governor Johnston, of Pennsylvania, whilst honoring Fillmore and Webster, felt constrained with his fellow delegates to stick to Scott, knowing him to be the very candidate for whom they could promise a positive and glorious majority, larger than that given to Taylor and Harrison.

The Alabama delegate left his delegation to answer for themselves.

Mississippi responded heartily for Scott.

One of the Delegates from Massachusetts responded, promising the largest majority of any State in the Union.

Mr. Botts announced that this would probably be the last time of a general convention of the party during the lifetime of Henry Clay, and therefore offered a resolution expressive of sympathy, and regard, and that his memory will never die. The resolution was adopted by acclamation.

Simeon Draper responded for New York pledging that State.

At a quarter to three, P. M., the Convention, adjourned and half past five when, the nomination of Vice President would be made.

At half past five the Convention was again called to order.

Mr. Ley, of Ohio, offered a resolution approving of Mr. Fillmore's administration. Adopted unanimously.

Mr. Stackle, of Mississippi, then got up and passed a warm eulogy on Mr. Webster, as entitled to the gratitude of his country, and to the warm thanks of the South.

On the second ballot for Vice President, Graham received 232 votes; Bates 32; Pearce 4. Afterwards the vote was declared unanimous.

After the unanimous nomination of Mr. Graham, H. W. Miller, of North Carolina, arose and thanked the Convention for the honor done his State, and pledged 10,000 majority for the ticket.

Mr. Jessup, of Penna., offered resolutions that the next Convention be composed of two more members than there are electoral votes, and proposing the appointment of a National Committee with Samuel F. Vinton as Chairman, and that Louisville be the place of meeting for the National Convention.

Mr. Thomas moved to lay the resolution on the table relating to the meeting of the next Convention at Louisville, which was carried.

A resolution was offered to leave the place of meeting to the National Committee.

Mr. Holmes moved to insert Lexington as the place of meeting.

The previous question was called and sustained, and the amendment was rejected. The original resolution was then adopted. The other resolutions of Mr. Jessup, were adopted, and others thanking the officers and the Committee of Arrangements, and authorizing the President to inform the nominees of their selection.

OHIO AND PENNSYLVANIA RAILROAD.—An additional express train has been put upon this road. It leaves Pittsburgh, at 11 o'clock A. M., and arrives at Alliance, at 2. 45. P. M., in time for the train from Wellsville to Cleveland. Thus obviating the detention at Alliance, to which passengers have heretofore been subjected. The regular express train runs as heretofore.

NEW SLAVE LAW IN CALIFORNIA.—The Slaveholders are enforcing the new law of California in favor of Slavery. That law provides that slaves brought into that State prior to its admission into the Union may be reclaimed and carried out of the State. Thus establishing slavery in direct opposition to the Constitution. The late arrivals state that a man had been seized in Sacramento, brought before a magistrate and by him consigned to his claimant who started with him to the Atlantic States. The inhabitants of Sacramento quietly acquiesced in the execution of the law. California is now and henceforth a slave State.

The Pittsburgh Whigs had a great ratification meeting on Tuesday night. They resolved a great many fine things of Scott and Graham. But forgot to say anything about that platform.

For the Bugle.

LINES

WRITTEN FOR A LADY'S ALBUM.

Ask me not to idly linger
In sweet poesy,s fair bowers!
When old Time with gentle finger
Lightly marks the golden hours:
With no power to reap the flowers.

Well I love those shades enchanting
When the softened daylight beams;
And my thirsty soul is panting,
For those cool and murm'ring streams;
Where I linger in my dreams.

But should I Earth's woes unheeding
Hasten to those bowers most fair,
Still a voice of anguish pleading,
Still a wail of wild despair,
Would disturb my dreaming there.

Visions of my sisters dying
On some far off southern plain;
Pleading tones for mercy crying,
Dismal clankings of the chain
Still my shrinking soul would pain.

Therefore not a strain of gladness
From my lyre should ever flow;
Naught but wailing notes of sadness,
Wild discordant shrieks of woe,
Should the trembling chords e'er know.

Sing I not of pine-clad mountains,
Warbling birds, or murmuring stream,
Flowery vales, or sparkling fountains,
Rosy dawn, or moon's pale beam;
Human woe must be my theme!

Watching tales of love or glory
May be sweet to others ears;
But for *me* the melting story
Of the bondman's toils and tears,
Till a brighter dawn appears.

C. L. M.

Southern Domineering.

The following is from Mr. White, Editor of the Pittsburgh Gazette. It shows what northerners must ever submit to from southern overseers while they maintain their partnership with slavery.

Whigs of the stamp of Mr. White have evidently some sense of their humiliation, in submitting to accept of slave catching as the condition of unity with their domineering overseers. Pity for them it is, that the firmness with which they adhered to Scott, had not been exhibited in their attachment to principle. They might then have proclaimed their own independence and done much towards achieving it for the nation.

The thing we should like well to know of Mr White, viz., how he reconciles this agitating letter with the pledge made by the convention and acquiesced in by all who accept General Scott as the candidate of the party, to "discountenance all efforts to continue or renew agitation wherever, whenever or however attempted to be made."

From this time forth no whig can raise one note of remonstrance against the fugitive law, without forfeiting his pledged faith to the South. Nay more. They are pledged to positive support; sworn to it, by their idolitrous regard to the whig party. They have said: "WE WILL MAINTAIN THIS SYSTEM *as essential to the nationality of the whig party of the Union.*"

And so have pledged the Democrats for their party to slavery.

BALTIMORE, Monday morning, June 21.

It is sincerely to be hoped that when the Convention meets this morning, that something will be done to give us a candidate, and that the man will be Gen. Winfield Scott. If his friends remain firm, as I believe they will, Old Chippewa will win the day notwithstanding the organized opposition against him. No one can conceive, but those on the ground, how much the Scott men have to contend against. Nearly the whole outside pressure is against them.—While the ballotings are going on, if any one changes his vote from Webster or Fillmore to Scott, he is sure to be hissed from the lobbies and galleries, and if any one changes his vote from Scott to Fillmore he is cheered most heartily. One of the Illinois delegates betrayed his trust, and went for Fillmore, and was denounced on the floor of the Convention as a traitor by the chairman of his own delegation, and he soon received from a lady in the gallery, a large bouquet, as the reward of his treachery, which he flourished about with. Whenever Scott gains a vote on a ballot, the announcement is received with silence or murmurs of discontent, but if he loses one or more votes, loud shouts greet the result. If Fillmore or Webster go ahead, there is no restraining the exultation of the audience. It requires a great deal of firmness for a delegate who has been voting for Fillmore, and who desires to change his vote for Scott, to do it under the frowns of thousands who are looking down upon him, and who are ready to overwhelm him with hisses. I consider it utterly disgraceful to Baltimore to treat the Whigs they have invited here in this way. The better part of them, I have no doubt, condemn, and would stop it if they could. Northern Whigs will not readily subject themselves to such annoyances again. The Baltimore Whigs have made most ample provision for the accommodation of the Convention, and deserve much credit for it, but the fierce partizanship displayed for Fillmore is scarcely proper, when it is considered that the Whigs of the whole Union are their guests.

The contest, as it is now waged, is very nearly a sectional one. Gen. Scott is denounced as an abolitionist—every body who votes for him, or sustains him is considered an abolitionist. The North and the South keep aloof from each other with some rare exceptions. Most of the Scott men are at the Eutaw house. The Southerners patronize Barnum. They mingle but little together in the Convention, and almost invariably are found on opposite sides of the house in a vote of any kind. If a Southern man speaks or makes a motion, it is done in a haughty, imperative manner, quite different from the usage of the North. They are ready for a contest or fight at any moment, and a very little thing will create a terrible commotion in the hornet's nest. On Saturday, some Northern man rose to a question of order. He understood that South Carolina had only four members here, and yet was casting eight votes. In a moment there was a tempest in a tea pot. The honor of the Quattlebums was assailed. The South rallied to the rescue, its chairman smoothed the matter over, and it was settled, but owing to the confusion I could not tell how. Instead of decently and quietly answering the inquiry of the gentleman who asked for information, the matter was smothered in a tempest of bravado. I was told by a delegate farther South than South Carolina afterwards, that it was true enough that South Carolina has only four delegates in the Convention who are citizens of that State, the remaining four being made up of persons picked up here. A citizen of Charleston, who is a Whig and a friend of Gen. Scott, also told me there were but a few hundred Whigs in the State, and that they had no regular and legal part in appointing this delegation, which he denounced as an outrage upon the Whig party, and a disgraceful perversion of the rights of representation.—There are some eighty Southern delegates here urging the claims of Fillmore, who have not the power of giving him one single electoral vote, and they are controlling and preventing the action of those States which are depended upon to elect a President.

It is astonishing with what coolness some of these Southerners will talk of controlling the North. A gentlemanly and very intelligent Southern man said to me on Saturday, when conversing on the victory the South had obtained in passing the platform—said he "we have always controlled you, and always will. We intend always to make you do what we please, and when we cannot do that, we will dissolve the Union.—The Union is of no value to us, only so long as we can govern it." Upon my remarking that they might bind the shackles so tight that they would become galling, and the North might be goaded to a resolution to burst them, he replied, "We have got you in the shackles, and intend to keep you there, and can do it; and when we cannot, there will be two nations. And it is not, he remarked further, because we are better men than you, but because we are united, while you are divided. With us, slavery is property—is a matter of life and death. With you, opposition to it is founded on whims, caprice, expediency, and conscience, and when the time of trial comes, there are always Dough Faces enough to give us an easy victory, and thus we rule you, and shall always rule you." He did not mean the Whig party, but the North generally. I could not gainsay his words, with the evidence I had before me.

The most disappointed men in the Convention are Cabell, Dawson, and Company, who wanted an excuse for withdrawing in a tempest of indignation, and leaving the Whig party. All excuses are taken from them, and they find themselves nowhere. They can go as fast as they like. No Whig wants them to stay. But as they cannot go with any capital, I suppose the Whig party will be annoyed with their presence for some time longer. Since the passage of the platform, Dawson has not opened his mouth, and Cabell looks quite humble. One of the most gentlemanly, modest, and unobtrusive Southern men in the Convention, is Gov. Jones of Tennessee. He is a noble fellow. If all Southerners were like him, there would be less acrimony between the sections. I have made the acquaintance of some very fair, candid, and pleasant Southern gentlemen, who are large planters, and who talk very freely of the Southern institutions, and who are ready to hear all that can be said against them. Most of the Southern delegates, however, keep aloof from any but their peculiar set. D. N. W.

A Ratification.

A correspondent of the True Democrat, gives the following account of the way the Democratic nomination was ratified at Oberlin. To our mind it was well done.

On Tuesday evening, June 15th, in accordance with previous notification by handbills, the "Democrats of Oberlin and vicinity" assembled to ratify the Baltimore nominations of Pierce and King.

After appointing officers, they laid the Bible, used at the 'Evening Prayers' of the College, on the floor, under the table, to get it out of the way; or perhaps to accord, with the *Democratic* spirit in Congress, which puts kindred anti-slavery documents in the same place.

The meeting, in numbers, probably exceeded 100. Democrats, Whigs, Free-soilers, and "boys."

Hon. E. W. Hubbard made a speech of of about an hour's length which appeared to have no particular effect in raising the enthusiasm, and was followed by J. M. Langston, a colored gentleman of *very* Democratic principles, who was called for by the audience. He made a speech of about 50 minutes showing up the present position of the Democratic and Whig parties to good advantage. His speech was received with unbounded enthusiasm, and after an attempt by a Democrat to prove the *Fugitive Slave Law Constitutional*, the meeting broke up with "three groans for Pierce and King."

KAPPA.

JOHN JOLLIFFE, Esq., of Cincinnati is dead. Mr. Jolleffe was an early, and has ever been a true friend of the slave. We remember his devotion in the early days of anti-slavery in in Ohio, when it cost more than now to make the profession. He then made it, cheerfully and fearlessly and his influence was felt for good. We saw a few weeks ago that he had been severely injured by a fall from his carriage. This we presume was the occasion of his death.

HUNKERS.—The State Temperance Society of New York, met at Syracuse, on the 17th, inst. They decided *not to permit women to speak or vote in their convention.* They are but sham temperance men, who attempt thus to disband and silence the best half of their forces. Thank Heaven, they cant do it.

OCEAN PENNY POSTAGE.—Elihu Burritt, writing from England, states in a letter to the Journal of Commerce, that this measure will shortly be introduced into Parliament, with every prospect of its adoption.

Legal Injustice to Women.

Mrs. Frohock has forcibly illustrated the injustice of our laws towards women in her excellent article on our fourth page.

A shame it is to man, who, having monopolized political power, prostitutes it to legalize such outrage upon wives and mothers who are the victims of his own weakness and selfishness. But woman is beginning to arouse.—No longer with false views of patience and womanly meekness does she submit to those who, during the whole world's history, have done her legal and social wrong. Appreciating her responsibility, she asks, not merely for galantry, or sympathy, or personal protection, or affection. These, from the worthy among men, her nature has always commanded in spite of disadvantage. But she asks, what oppressors, whether men or women, are always most reluctant to grant, justice. She asks the recognition of her individuality. She asks for the removal of all restraits upon her right *to do*, according to her whole ability, for herself for her family and for all. This reform is one which, prosecuted with energy, promises to be speedily accomplished. To effect it, she has only to arouse herself, and it is done. It is not in man,—it is not even in politicians, who, as a penality for refusing the co-opeartion of woman, have sunk much of their manhood, to resist demands so evidently just, when urged by those holding the dearest and most sacred relations of life. Woman aroused will quickly effect her own deliverance—may she speed he work.—For the world needs her emancipated power, to purge it of ignorance and injustice.

Free Labor at the South.

The New Orleans *Delta* closes an article on the extensive immigration of the Chinese to California, with the following remarks:

"We are perfectly satisfied that before long the attention of the Louisiana planter will be *coerced* to the consideration of new and improved plans of management; and among them, and in the very first rank, we expect to find this one of Chinese labor, which, in almost every respect, economy inclosive, is superior to that now given by the African. At all events, we think an admixture of the two will be found worth a trial, as an experiment involving no dangerous consequences.

The Southern Press, gives us the following very business like comments upon the above. Its coolness affords a striking exhibition of the brutalizing influence of slavery upon the minds of its supporters. They talk as unblushingly of breeding human beings for the market, as they would of rearing swine for the shambles.

The notion of the *Delta* is a very silly one. No kind of labor is or can be so cheap as that of the African slave. If the slave is treated well, his natural increase alone affords a larger average profit than most of the investments of capital. It is perfectly ridiculous for the sugar or cotton planters of the South to talk about the substitution of any other kind of labor for that of the slave. The capital invested in slavery in the South is the most productive and profitable of any in the world. The attempt to introduce Chinese labor instead of African, is like that of importing Hill Coolies into the British West Indies, which is a failure.

Governor Boutwell of Massachusetts recently nominated as prison inspector, one of the lawyers who helped to kidnap Sims. The Council rejected the nomination.

BREVITIES.

Kossuth was to lecture at the Broadway Tabernacle in New York, on Monday last. The proceeds of the lecture to be appropriated to his mother and sisters, who are expected soon to arrive in New York, and to take up their residence in this country.

There is said to be no doubt of the organization of another Cuban expedition. The "Lone Star Association," at New Orleans, is alleged to be busily engaged at work in arranging affairs.

It is proposed to tunnel the Alps, for a railroad from Chamberry, in France, to Turin, the Capital of Piedmont.

England and Ireland are now connected by a submarine telegraph; The submeregd wires are 70 miles in length.

The French government is still shipping off convicts to Cayenne.

General Scott is 66 years old.

JOHN the famous body servant of John Randolph lately died near Troy in this State.

Mrs. Gen. Gaines, has given notice in the New Orleans papers, that she is about to commence another suit for the recovery of her estate.

GRAHAM'S MAGAZINE for July, commences a new volume. It is all that was promised.

LITTLE'S LIVING AGE, No. 425, has an admirable table of contents.

DICKEN'S HOUSEHOLD WORDS.—This reprint is valuable. Well worth its price, $2,50 per annum.

A Fair Hit.

Gen. Scott wrote a letter to Mr. Archer, telling what he thought about the Compromise, yet said he would write nothing to the Convention, or any individual member. The case of O'Connell and the autograph hunter is quoted as an apt parallel:

"Sir—You ask for my autograph. As I have made a solemn resolve never to grant such a request to you or any intermeddler of your profession, I refuse your request.

Yours, &c.,
DANIEL O'CONNELL.

True Dem.

Christian Anti-Slavery Convention at Middlefield.

This Convention assembled on the 16th inst. in the Protestant Episcopal Church, at 10 o,clock, A. M. The house was crowded.

Convention organized, by appointiog Jno. Boner, Esq., President, and R. G. Porter, Secretary, pro tem, Messrs. F. Baird, S. L Wilson, Charles Campbell, William F. Nichols and Ezra Tracy, were appointed by the chair a committee to report permanent officers for the Convention.

The Convention appointed, by nomination the following gentlemen, a business Committee, viz: J. W. Walker, C. C. Burleigh, Rev. Thos. Burchols and D. A. Bacon.

Committee on organization reported Hon. John P. Converse, President, John Boner, Esq. Vice President, and R. G. Porter, Secretary.

All reports concur in representing it as a good meeting.

Slavery and Intemperance.

A writer from Washington, in the Independent, speaking of Ex Senator Hennegan, says:

It is well to remember that Hennegan was a thorough-going apologist for Slavery. Hence his great danger, and hence, perhaps, his ruin. Young men coming to Congress from the States, especially of a social and generous temperment, are always warmly received by slaveholding members, and, unless very thoroughly imbued with correct ideas of slavery, soon become partisans of the slave power and instruments of its schemes. Dinner parties, supper parties, wine parties, exert their influence. Gradually the promising young member gives way to temptation. Not unfrequently he becomes a confirmed inebriate, and sinks even in deeper wickedness, until he is lost to his friends and country.

Would that all the manifold evil influences of slavery upon the councils of the country and our public men could be thoroughly understood! Then its arrest would be sure. V. W.

Independent.

MR. RANTOUL.—This Gentleman has indicated his course respecting the Baltimore proceedings, and that his manhood and honor are not the property of party and slavery cliques. In the House the other day he took occasion to say:—*Port Inquirer.*

"He complained of his having been thrust out of the Baltimore Democratic Convention, and he and his district thus insulted. The reason for it, was, that on being asked whether he would support our platform, he returned answer that he would do his own thinking, and there are millions of Northern white men who would do the same. He asked whether there was one Democrat in Massachusetts who would consider himself bound by anything done in that convention, considering that that Commonwealth was there shorn of her proportionate strength. He proceeded to prove that there is no grant of power in the Constitution for Congress to legislate for the rendition of Fugitive Slaves, and argued to show that it was a question remaining with the States.

CALVIN FAIRBANKS.—Mr. John Marshall, of Detroit, is now in this city upon the humane mission of raising funds for the relief of Rev. Calvin Fairbanks, who our readers are aware lies in a Kentucky jail in which he is confined upon a charge of aiding in the escape from servitude of a slave woman. The evidence of Mr. Fairbanks guilt upon the trial was purely circumstantial, and of the most questionable character at that: and he solemnly asserts that he is guiltless of the charge. Assurances have been given that Mr. F. shall be released upon the payment of a stipulated sum.—*Mass. Spy.*

INTEMPERANCE.—There are between eighteen hundred and two thousand barrels of malt liquor manufactured in this city annually, and nearly all consumed here, besides the importation! This fact may startle one at sight but here it is, in its hideous reality.—*Cin. Com.*

EMIGRATION TO AUSTRALIA.—There is a general movement among the laborors of Great Britain for emigration to Australia. More vessels in British port, are advertised for that, than any other country. Australia has an immense territory, unoccupied, and indeed, unexplored. Room enough for the stuggling laborers of Great Britain, and where it is hoped they may find homes, and a fair return for their labor.

Uncle Tom.

We understand that the publisher continues to print ten thousand copies per week of "Uncle Tom's Cabin," without being yet able to overtake the demand. It is said, that when the work first appeared, a copy was purchased for the Mercantile Library, in this city; that soon the demand became so eager that thirty copies were procured, and these not sufficing, fifteen more were added, making 46 copies circulating among those who are to be the successors of the Castle Garden Committee—the future merchants of New York. The devotees of southern trade, who are not already bankrupt, had better raise a fund, and circulate a sermon, or something else, to head off Uncle Tom, or he will play the mischief with their arrangements.—*N. Y. Independent.*

Henry B. Stanton, an apostate Abolitionist, made a speech at a meeting in New York on the 9th inst., in which he committed himself to the support of General Pierce, for the Presidency, on the ground that he (Pierce,) represented the party of progress. Who in the name of common sense represents the party of Hunkerism? At the same meeting the redoubtable John Van Buren, of '48 memory, renounced with penitential tears his Anti-Slavery faith, (if he ever had any,) and humbly kissed the great toe of the Pope of Slavedom, as a pledge of his future fidelity to the "great National Democratic party."
—*Practical Christian.*

The House of Representativas in Congress, fixed upon the 16th of August as he day of adjournment of that body.

From the N. Y. Independent.

Patriarchal Institution.

Such is the name often given to negro Slavery as it exists in our Southern States, and is intended to imply that it is characterized by the paternal and benevolent features of the household arrangements of Abraham and his descendants. While it cannot be denied that very many slave-holding familes, in their kind treatment of their dependents, furnish arguments for the claim that our slavery is a Patriarchal institution, still, abundant facts may be gathered in the working of the system and the laws by which it is sustained. to show that it is founded in iniquity, upheld by cruelty, and results in evil to both the enslavers and the enslaved.

In proof of this position, the two items following, clipped from the New Orleans *Crescent* of April 27, are submitted for the consideration of those who regard slavery with complacence, and look upon the opposers of the "peculiar institution" as enemies of their country and race.

LOUISIANA INTERIOR.

NEGRO SENTENCED.—The Plaquemine *Sentinel* learns that a negro belonging to Mr. Isidore Daigle, of West Baton Rouge, was sentenced a few days since to be ironed three months, and to receive thirty-nine lashes twice a week during that time. He had attempted to resist his master and others by the use of a hatchet and a chisel, and was only arrested after he was shot in the thigh.

ATTEMPT TO POISON.—The Clinton *Floridian* notices that two negresses, one aged and the other only fifteen years old, have been arrested for trying to poison Mr. Elsalin Jackson. The attempt was almost successful, and was only frustrated by timely medical aid.

The above items are taken from the *Crescent* in the order in which they were published, and the latter is a forcible commentary upon the first and a legitimate result of so barbarous a system. We are not told *why* the poor negro who has been subjected to and is still suffering such cruel torture, "attempted to resist his master and others by the use of a hatchet and chisel," most formidable weapons that they were. He may have had abundant cause: but in the view of a jury of slaveholders, after a deliberate consideration of the facts so far shown against him, no facts in extenuation being allowable, such an exhibition of manliness in a negro was not to be tolerated; and men who would unhesitatingly take the lives of their fellows for a word, in a State where the most awful murders when perpetrated by white men go unpunished, for a simple *attempt* at resistance, condemned this poor negro, after he had been shot in the thigh that he might be taken, to be ironed three months and receive thirty-nine lashes twice a week during that time.—That is, twenty-six times to receive thirty-nine lashes (one thousand and fourteen lashes in all) upon a raw and festering back, at short intervals, thereby aggravating the torture, and all this horrible infliction, not to gratify personal malice, but from motives of public policy, done in this nineteenth century and in virtue of laws enacted by a people boastful of their liberty and their devotion to human rights! Truly a system requiring such means to uphold it should be regarded with abhorrence. Can it be wondered at, that notwithstanding the crushing nature of slavery, there should occasionally be found among the subjects of such cruel discipline, some with a spirit to avenge their wrongs, either by the use of poison, the assassin's knife, or the incendiary torch?

JOHN.

The Free Democracy of Vermont will hold a State Convention at Montpelier, on the 7th of July next.

The Connecticut House of Representatives refused to pass the "Maine Liquor Law," by a vote of 111 to 105.

A Rum paper is about to be started in Boston. Object—repeal of the Liquor Law.

Receipts for The Bugle for the week ending June 23rd.

H. C. Williamson, Fowler,	2 00 372
D. Baldwin, "	1.50-387
John Kingsley, "	1.50-402
T. W. Stutcher, Selma,	3 00 382
Wm. Hayes, Lincoln,	5 00 400
Emery Lewis, Jerusalem,	5.00-408
E. Woodman,	25
Isaac Brooks, Lowelville,	2.00 385
David Galbreath, Franklin Square,	3 00 416
P. Woldert, Mecca,	1 00 426
P. Putnam, N. Lyme,	1.50 409
D. A. Bacon, Middlefield,	1 00-390
M. L. Gilbert, Marlboro,	1 50-411
D R. Strion, Huntington,	2.00 376
Wm. Frazier, Ravenna,	2.25-358

TO AGENTS AND CANVASSERS.

NEW BOOK FOR THE PEOPLE!

NOW IN PRESS.

THE Life of General, Wm. H. Harrison—By H. Montgomery, Esq., author of the Life of General Z. Taylor, (of which some 25,000 copies have been already sold.) This book will contain over 400 pages, with illustrations, and a beautiful Steel Portrait of the General. The literary merit of the work will be of a high order, the Author having taken several years in gathering reliable information, which will be offered to the public in an attractive form at a moderate price. The work will be ready by the first of July next.

Good active agents wanted to sell the above book, to whom exclusive agency of a county will be given.

On receipt of $1,25, we will forward one copy of the above book, for Agents to use as a sample copy, by mail, post-paid, to any place in the United States, not exceeding 500 miles from Cleveland or Chicago.

Books sent by mail must be pre-paid according to the new Post office Law. Postage on this work is about 25c for each and every 500 miles.

Wholesale prices for above and other saleable books for which we wish Agents, will be forwarded, on application to us post-paid.

N. B. Any newspaper within 500 miles of Cleveland inserting this three times shall receive a copy of the above work, sent as they may direct.

M. F. TOOKER & Co.
Publishers, Cleveland, O.

JAMES BARNABY,

MERCHANT TAILOR;

N. Side Main-St., One Door West of Salem Bookstore, Salem, Ohio.

Coats, Vests, Pants, &c., Made to order and Warranted to Give Satisfaction.

The Tailoring Business in all its Braches carried on as heretofore.

UNCLE TOM'S CABIN,

Ik Marvels Dream Life, Macauley's History of England,

And a very great variety of other Books in every department of Literature, just opened at *McMILLAN'S BOOK-STORE*, Five Doors East of the Town Hall.

The most of which will be sold 20 per cent cheaper than they ever were offered in this market before.

Also, Blank Books, Wall Paper, Gold Pens, Pocket Cutlery, Accordions, Toys, Fancy Articles, and a large stock of STATIONERY.

TERMS CASH — CALL AND SEE.

J. McMILLAN.

Salem, May 15, 1852.

JOHN C. WHINERY,

SURGEON DENTIST!!—*Office over the Salem Book Store.*—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with the various branches of his Profession; he feels confident of being able to render the fullest satisfaction to those who may require his services.

Salem, March 5, 1852.

SALEM, OHIO, APRIL 20, 1852.

MRS. C. L. CHURCH,

LATE OF THE CITY OF PITTSBURGH,

BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of *BOTANIC MEDICINES* carefully prepared, in the form of Pills, Powders, Tinctures, Syrups, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.

NEW BOOT AND SHOE STORE.

THE subscriber has commenced the Boot and Shoe Business, and keeps on hand all kinds of BOOTS & SHOES of his own manufacture.

ALSO—For sale, Sole and Upper Leather, French and Country Calf-Skins, Morocco skins and Linings of all colors; Chamay skins and binding, with shoe findings, &c.

E. ELDRIDGE.

Salem, May 8th, 1852.

MRS. M. M. PEIRCE,

WATER-CURE PHYSICIAN,

GREEN ST., SALEM, COLUMBIANA COUNTY, O.

May 1, 1852.

DR. C. PEARSON,

HOMŒOPATHIST,

HAVING permanently located in Salem, would respectfully announce to the Public that he is prepared to treat Homœopathically all diseases, whether Chronic or Acute. He gives a general invitation to all, and flatters himself he can render general satisfaction.

OFFICE AND RESIDENCE, on MAIN ST. OPPOSITE THE POST-OFFICE.

May 15, 1852.

Sugar Creek Falls Water Cure

TUSCARAWAS, Co.,

THIS Institution, twelve miles south of Massillon, on the road from Wooster to New Philadelphia, 11 miles west of the latter place, and is accessible by stages daily from all the above places. It is supplied with very

Soft Pure Spring Water,

conducted to the Cure, from the neighboring hills, in *Stone Pipes.* It is under charge of Dr. H. FREASE, and conducted on pure Hydropathic principles. Our business is to take drugs out of the system, and not put them in. The Proprietors flatter themselves that their Facilities, for successfully treating disease, are not surpassed by any other establishment in the country.

TERMS:—In ordinary cases $5 per week, payable weekly. Each patient should bring 2 comfortables, 2 sheets, 2 blankets, and some linen for bandages, or they can be had at the Establishment for 50 cts. per week. Post-Office address, *Deardorff Mills, Tuscarawas Co., Ohio.*

DR. H. FREASE,
SOLOMON FREASE, } PROPRIETORS.

May 10, 1852.

HATS, HATS.

THE Subscribers beg leave to inform the Public that they have just opened their

New and Splendid Assortment of Hats.

On the South side of Main-St., opposite the Book and Yankee Notion Store, Salem, O.

They have received from the Eastern cities a full supply of SILK, BEAVER, OTTER, NUTRE, BRUSH, RUSSIA, CONY, COTTON and WOOL HATS, of every size grade and style, which they will sell at prices not surpassed for cheapness, any where West of the Mountains.

They are also extensively engaged in the

MANUFACTURE OF HATS;

And are prepared to suit every *taste, style* and fashion, with Hats such as they can recommend, and warrant to give satisfaction.

BRADFIELD & GIBBONS.

April 17, 1852.

NEW SPRING DRY GOODS,

AT WHOLESALE.

MURPHY, TIERNAN & Co.,

No. 48, WOOD ST., PITTSBURGH. PA.

ARE now receiving their second supply of New Goods for this Spring; bought within the last few days, at the very lowest rates. In their stock will be found a full and complete assortment of *AMERICAN, BRITISH, FRENCH, and GERMAN GOODS*; all of which they offer at EASTERN PRICES, for cash or approved credit.

They respectfully invite an examination of their stock from all buyers visiting this market.

April 17, 1852.

ISAAC TRESCOTT. CLARK TRESCOTT.

I. TRESCOTT & Co.

SALEM, OHIO, Wholesale and Retail Dealers in School, Classical and Miscellaneous Books and Stationery; Drugs and Medicines; Shoes and Groceries.

March 5, 1852.

Original Tale.

Written for the Anti-Slavery Bugle.

SCENES IN MAINE.

THE VACANT POST OFFICE.

BY MRS. J. FROHOCK.

"Whose's to be our representative to the next legislature?" said Esq. H. to uncle John, as he leisurely seated himself beside his old neighbor. "I am anxious for your opinion, as you are said to judge of coming events by their foreshadowings better than any man in Maine. There is quite an excitement upon the measures proposed to be brought before that body at its next sitting; and it is necessary that we be posted up in these matters, in order to rightly discharge the responsible duties of constituents." The latter listened very complacently to the complimentary question of the Esq., who was evidently sounding the old man, not so much to gain advice for public weal, as to ascertain how far he might be serviceable in his own personal aspirations. Uncle John, tho' styled an incorrigible ultraist on all measures involving principles of justice, had always been identified with the whig party; but the unremitting exertions in opposition to the sale of intoxicating liquors, in 1840 had enlisted his warmest sympathies; and as there was a temperance candidate disconnected with either of the two great political parties, it was doubtful where his influence would be directed. He answered the question, in the true yankee style, by asking another. "How's Smith, the whig candidate on the license question?" "O, he's temperate to a fault," answered the Esq., "belongs to every temperance society in the country. But he's not *ultra*; he calculates on the *general* good to be effected by every measure.—He has long been in office you know, and must sustain himself by his integrity to the interest of the State;—to run wild on these new theories would oust him forthwith." Uncle John shook his head. "Now Squire," said he "you are figuring for some favor from Smith, or you'd not interest yourself as much as you've done of late to save the constitution. Be *honest*, and I'll assist you as far as principles will allow; for to return the compliment you just bestowed me; I think you are as peaceable, and as industrious a citizen as we have among us; never meddling with the affairs of others, even were all your neighbors starving around you." Uncle John had well merited the title of "watchman," for whenever he discovered such unwarrantable exertions, he was sure to ferret out the cause, and hold it up in its true light before the public. He was a pure minded, deep-thinking, sound-reasoning man. Tho' far from being a public favorite, yet the honest politician found in him a wise counselor; the hypocritical intriguer, a shrewed exposer; the poor and needy everywhere, a kind and sympathising friend.—By honest toil, he had placed himself beyond the pecuniary dependence of others; and equally independent in thought, no office or amelioration, could swerve him from what he deemed justice. The Esq., on the contrary, lived expressly for himself. No motive, good or evil, ever tempted him to move beyond that orbit, of which himself was the centre; therefore his very earnest desire for Smith's election, awakened uncle John's curiosity.

"You are aware," replied the Esq., very frankly, "that I am under obligations to Smith for the office of Justice; and as I think him a much better man than his opponent, who is decidedly intemperate, I prefer his election.—"But," said the old man sarcastically, "did you not liquidate that favor?" Smith sold brandy to old Esq. Jones until he had robed him of all his property, and reason, and then recommended you as his successor; and you procured the renewal of his license to continue the same game upon others; therefore, I consider you completely absolved without farther penance.

"Uncle John, we all have to bear your jeers; for we should inevitably starve, were we to adopt your principles. Men will drink liquor, and sell it too; and one man may as well have the profit as another. *Selling* does not compel men to *drink* it. That has all been talked over time and again, until we are tired of its repetition. But hear me. You know that any affair under the direction of the general goverment, is exepected to be in the hands of men favorable to the present administration; and as we are of that fortunate, class we have a right to assist each other in obtaining them. I know you are a little squeamish on those points; but, Smith and I have this arrangement. I am to assist in his election, and he, (you know he has a powerful influence,) is to procure the Post Office for me, now vacant by the death of old Jones." Uncle John started to his feet, "vacant!" said the old man, "The Post Office vacant! When?" The Esq., who had along felt a little uneasy in the region of his heart, petrified as it was, became satisfied that Uncle John had interested himself in the affairs of the widow Jones; and all at once recollecting some important business, heartily bade good evening and left the old gentleman alone, "To muse on man's superior powers."

Uncle John was indeed interested in the affairs of the widow. He had known her from infancy—had advised with her widowed mother—had been Miss Emma's guardian—had seen her married to the dashing Harry Jones—had delivered into his hands, her liberal patrimony; and while all others congratulated her as fortunately wedded to a man, who in addition to his handsome person, and an excellent education, was endowed with uncommon business faculties, and likely to manage her property *wisely*, which of course no female could do. Uncle John shook his head; he had acquired the habit young, and through life, whenever Uncle John shook his head, something was sure to be amiss. More than that, he was seen to wipe a silent tear; for he loved Miss Emma as a sister, of which she was fully worthy. Amiable and affectionate, she gained the esteem of all; accomplished and beautiful, she secured universal respect and admiration. Harry and she commenced their married life with flattering prospects. He opened a fine hotel, was sociable, affable and assiduous in his attentions to his guest; his wife, too, was an excellent manager; for in her youthful days, female laborers were not excluded from the society of the fashionables, neither had the corset consumption become a universal epidemice. Possessed of a strong constitution and willing hands, her services were truly valuable. A few years later, Harry became the Justice of the village, and soon after, Post Master; which, with the cares of an increasing family, formed what down easters term, "a thriving business." Of course Esq. Jones could not attend to them all; so his wife, as all wives should, lent a helping hand. Tho' man and wife are one; yet as *he* alone held the Justice commission, she could not officiate legally in that capacity. But, the Post Master found in her an admirable deputy, and without ceremony, transferred the office to the house, and left her the superintendence of both. By this time he had so many political cares, that his exausted system, not only requird exemption from his family affairs, but claimed the actual necesity of using stimulents. It is useless to detail his carreer fully, after employing this subtle agency in directing his downward course. All can anticipate the result. He fell as others fall, slow, but sure. At forty-five, the gallant Harry, the father of eight children, was a hopeless sot. When H. succeeded him as the village Justice, that post of honor passed from him unmourned, for he could no longer avail himself of its profits. The hotel had dwindled down to a boarding house, which could be more easily managed by the mother and children. Their wealth had departed, and they were tenants now where once they had been owners. Their family circle was still unbroken by death; but a worse destroyer had been among them. The once active father was now a stupid idiot. For years he was fed and clothed, about as unconsciously as the lilies of the field. Unheeded by him, the mail came and went. It was the only business unchanged; and as the mother averred the only hope of keeping the family together. In the course of events the three elder children married respectably, and left the care-worn mother to rear the remainder. The elder of these being daughters, taught school, and in various ways assisted in providing for their father and little brothers.

A casual observer would have considered it a relief to that overburdened wife, the lone guardian of her family, when he should finally cease the heavy claim his helpless condition required. That time had arrived. The wretched drunkard, a few months previous to the opening of our story, had passed from among the living. Uncle John, who had been over, and symyathized with poor Emma as orphan, wife, and mother; did not forget her in her widowhood; not that she now actually needed assistance more than for years before; for had she been allowed to manage after, as before his death, her task would have been comparatively light, as the heaviest burden had been removed. But in the eye of the law, she was now a poor helpless widow, and must come under its shielding protection. Tho' the real estate had passed from their possession, yet there were some bits of their past wealth worth picking, so there must be an administation.—Each child must have its share, and the protectors theirs. Every thing must be appraised even the furniture included in her portion, with that left by her old mother, which had been earned by spinning and weaving before Emma's birth. The true amount of property belonging to the late Harry Jones, Esq., must be ascertained. Not to satisfy his creditors; for every debt had been cancelled to the last farthing. The poor harrassed wife to prevent a useless sacrifice, had been induced, or rather compelled years before, to sign away her claim to all the real estate ever possessed by either, even her mother's thirds. But this expensive process was demanded, that due justice migh be awarded to each individual concerned, not forgetting the officials. The settlement of the personal property being adjusted by a kind of compromise with the elder children; the mother had arranged to occupy the old hotel, take a few boarders, which with the income of the office, and the girls' wages for teaching, she could pay the rent and provide for the family; until the little boys were old enough to earn their own living.

This had all been talked over with uncle John, and met his decided approbation, the evening before his conversation with Esq. H. It is little wonder that the justice-loving man was shocked at the business of those political aspirants.

After the Esquire's abrupt departure, he reseated himself, agreeable to his motto, to think twice before acting. He felt impelled to go over to H's. counting room, and remonstate against the injustice of depriving Mrs. Jones of an office she had alone so faithfully sustained, for the last seven years. On entering he found to his surprise a secret caucus assembled, talking over the very subject. "I preceive," said Smith, "that Esq. H. is very anxious to get rid of his pious scruples; I hope he will succeed in calming his conscience. Whoever heard of a *woman* Post Master? Who's accountable? An *old woman* with a lot of young ones to see to. It is enough for *her* to look after them." And he laughed at his own deep logic; and others laughed with him. Then concluded by saying ironically, "To-morrow, H., your appointment will be officially received; then you can resign in favor of the *old woman*, and I'll forego my election upon the holy scruples of temperance fanatics." Uncle John waited for no more, but left, shaking his head, and muttering something about visiting the widow and the fatherless in their afflictions. The next evening he visited Mrs. Jones just after she had been notified that Esq. H. had been apointed her husband's successor. It was the first time she had yielded to despair. She wept long, and unrestained.—Her whole life passed quickly in review—the happy morning—the long dark day of struggle, toil and disgrace,—with the unknown misery of its close,—all, all pressed upon her broken spirits. It was not certain that uncle John wept then, for indignation was a powerful antidote. But six weeks later, after the widow had found places for her three boys, and the girls had each engaged in teaching, and she had rendered them all homeless, and was takingleave of her native village, to become herself a reluctant dependent upon a son-in-law; as he stood beside the stage to bid her farewell, more than one tear was seen stealing down his furrowed cheek. He had not wept for years. Returning to his own door, he took one last look at the stage as it wound behind the little white cottage on the hill, and was lost from sight. Again the tears oozed unbidden from his eyes. He could not restrain those silent ministers of woe, when he knew the homeless Emma was taking, perhaps, the last look at that little white cottage, with its shady elms, and clustering woodbines, once her own; now the lawful home of the grocer Smith, the representative elect, the legislator for the disfranchised. When he remembered how Emma, after the hotel had been sold at auction, had begged to know of him, if it were possible, that her dear native home must be, could be torn from her to furnish the poison for her husband's ruin? When he remembered, too, that while holding it in trust for her, when a senator at the first session of the state legislature, he himself had sanctioned the very law that had robbed her of her patrimony, but could not stay its effect.—When he remembered all this, and more, how years later, his own hand had signed the license for her husband's murder; other feelings than pity moved the fountain. Again uncle John shook his head, and again was heard to mutter something about woman's wrongs. Since that day uncle John has taken stronger measures than shaking his head at those abominable abuses, and thousands of true hearts have joined enthusiastically in the reform.

WELLSVILLE, June, 1852.

A RECEIPT FOR ELOQUENCE—ILLUATRATED.—A member of the Baptist Missionary Union, recently held in this city, tells the following story of Rev. MAGOON, a distinguished Baptist clergyman of New York: While attending the Babtist Home Mission Convention, at Cleveland, addressing the young men of the Convention, Rev. M. remarked that there were many erroneous ideas on the subject of eloquence. "The only rule," said he, "is to get *chock full of your subject, pull out the bung, and let Nature caper.*" The following illustration from his own style is from the same address. Alluding to the character and adaptation of their local positions of the early setlers of this country, he remarked: "To the genial and fertile soil of Virginia, came the soft-handed, long-haird cavalier—to the rugged hills of New England, the stern, close-cropped Puritan—while the hard fisted, soil-breaking, labor-loving population of New York and Pennsylvania, who would face the cannon mouth, *and storm the gates of hell for a dollar*, were placed right in between them.—*Pitts. Dis.*

The Rumseller's Debt.

Give that mother back her son as he was on the day when he returned from his father's grave, and, in the affection of his uncorrupted boyhood, walked to the house of God with a weeping mother leaning on his arm. Give that grieved man back his brother, as innocent and happy as in that day when the boys, twined in each other's arms, returned from school, bent over the same Bible, slept in the same bed, and never thought that the day would come when brother would blush for brother. Give the sorrowful maiden, who in all the fondness of a gushing affection, has bestowed her heart's best jewel upon one whom the fatal "cup" has degraded and rendered unworthy of the gift, the treasure of love which she plighted—but read, in the tearful countenance, the lines of suffering and pain, caused by the reckless conduct of him whom intemperance has robbed of every generous impulse. Give this weeping wife who sits before us, wringing her hands in agony, the tears dripping through her jeweled fingers, and in the lines of sorrow prematurely drawn upon her brow—give her back the man she loved, such as he was when her young heart was won, when they stood side by side on the nuptial day, and received her from a father's hand, he promised his love to one whose heart he has broken, and whose once graceful form bends with sorrow to the ground.—Give me back, as a man, the friends of my youthful days whose wrecks now lie on the wreck-strewn shore. Give me back, as a minister, the brethren I have seen dragged from the pulpits which they adorned, and driven from the sweet mansions where we have closed the happy evening with praise and prayer, to stand, pale and haggard, at a public bar. Give me back, as a pastor, the lambs I have lost—give me her, who, in the days of her unsullied innocence, waited on our ministry to be told the way to heaven, and was led from that to hell, and whose unblushing forehead we now shrink to see as she prowls through the streets for her prey. Give me back the life of this youth who died the drunkard's death—and dread his doom—and who, now, while his mother by the body rocks in speechless agony, is laid out in a chamber where we are to weep "dumb," opening not the mouth. Relieve our fears for the character and souls of some who hold parley with the devil by his forbidden tree, and are floating on the edge of that Great Gulf Stream which sweeps its victim onward to meet the most woeful ruin.—*Rev. Dr. Guthrie.*

What are Consols?

Every one who reads the accounts of the European moneys markets, and does not understand what is meant by "consols," no doubt desires to know what they are. The explanation of the thing is here given:

"They are three per cent, English stock, which had its origin in an act of the British Parliament, consolidating—hence the name—several separate government stocks called in the Act "Consolidated Annuities," and commonly called for brevity "consols."—When the consolidation took place, the principal of the several funds thus merged amounted to £6,127,821, but by the blending of additional and subsequent loans into the stock, it amounted on January 5th, 1836, to £366,258,000. Since that period, only one has been raised, that for compensation to the West India planters, on the emancipation of slaves—£20,000,000—and a few millions have been paid off. The total at the present time, is between 379 and £355,000,000. This stock from its amount and the immense number of its holders, is more sensitive to financial influences than any other, and is therefore, the favorite, stock for the operation, of speculators and jobbers.—Its dividends are payable semi-annually."

From the True Democrat,

The Brook.

Little Brook that floweth by,
Laughing in bright summer's eye,
Making glad the flowery dell,
Tell me what thou murm'rest ever,
Flowing downward to the river,
Prithe, little Brooklet, tell!

Whispers fill the balmy air,
From thy tiny wavelets fair;
Little buds and blossoms blue,
Blooming brightly ever near,
Listen to to thy murmer clear,
Deep'ning in their azure hue.

Lovest thou the blossoms light,
Bending o'er thee, fair and bright?
Pretty Brooklet, tell me too,
What thou sayest all the day,
Murm'ring ever glad and gay,
Prithee, Brooklet, tell me true!

But when holy night is near
And gleaming stars in Heav'n appear,
Then they murmer sad and low,
Wailing soft a gentle sigh,
Bringeth tears into the eye,
Whefore, Brooklet, is it so?

APRIL 1, 1852. DORA.

"I CAN."—Of course you can. You show it in your looks, in your motion, in your speech, in your every thing. *I can!* A brave, hearty, substantial, soulful, manly, cheering expression. There is character, force, vigor, determination, will, in it. The words have a spirit, sparkle, pungency, flavor, geniality about them, which takes one in the very right place.

I can! There is a world of meaning expressed, nailed down, epigramized, rammed into these few letters. Whole sermons of solid ground virtues. How we more than admire to hear the young man speak it out bravely, boldly, determinedly; as though it was an out-searching of his entire nature, a reflection of his inner soul. It tells of something that is earnest, sober, serious; of something that will battle the race, and tumble with the world in a way that will open and brighten and mellow man's eyes.

I can! What spirit, purpose, intensity, reality, power and praise! It is a strong arm, a stout heart, a bold eye, a firm port, an indomitable will. We never knew a man possessed of its energy, vitality, fire and light, that did not attain eminence of some sort. It could not be otherwise. It is in the nature, constitution, order, necessity, inevitable of events that it should be so. *I can!* rightly, truely said, and then clinched and riveted by the manly, heroic, determined deed, is the secret solution, philosophy of men's lives. They took *I can* for a motto, and went forth, and steadily made themselves and the world what, they pleased.

Then, young man, if you would be something besides a common, dusty, prosy wayfarer in life, just put these magic words upon your lips, and their musing, hopeful, expanding philsophy in your heart and arms. Do it, and you are a made man.

Cultivating Pearls.

Pearls are deposited by the interior part of shell-fish, which may be made to deposit this in the form of drops or globules, instead of spreading it naturally over the inner surface or the shell. This art of causing the pearl oyster to deposit its secretion in this way, has long been known to the Chinese, who have practiced it with great success and very considerable profit, producing by its means pearls of good size. The celebrated Linnaeus discovered the method of effecting this, and is said to have disposed of the knowledge to some of the pearl dealers for a considerable sum. Almost every species of bivalve shell-fish secrets this matter more or less plentifully. The union of our fresh water streams, or common freshwater clams, often produces very pretty pearls.

The great secret of making these creatures deposit pearls, is to disturb the natural process, by placing a small piece of pearl next to the shell and the mantle or membrane that covers the body. This forms a nucleus, and is made to increase by the deposit of pearly matter over it.

Editing a Paper.

Hear what the National Intelligencer says about editing a newspaper:

"Many people estimate the ability of a newspaper, and the industry and talent of its editor by the editorial matter it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—*words* upon any and all subjects. His ideas may flow in one wishy washy everlasting flood, and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the toil of such a man who displays his leaded matter largely, to that imposed on a judicious well informed editor, who exercises his vocation with a hourly consciousness of his responsibilities and duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, a humane physician upon a patient, without regard to show or display!

Indeed, the mere writing part of editing a paper is but a small portion of the work.—The care, the time employed in selecting, is far more important, and the tact of a good editor is better known by his selection tha any thing else, and that we know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper, its tone, its temper, its uniform consistent course, its principles and aims, its manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they find time to write at all."

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LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

NEW YORK, 7th May, 1844.

I approve very much of the plan of the 'Living Age;' and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

WASHINGTON, 27th Feb., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

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We hope that, by 'winnowing the wheat from the chaff,' by providing abundantly for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

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